

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, NOV. 27, 1913

NEW SERIES, VOL. XV, NO. 48

BAPTIST RECORD MONTH.

AT THE State Convention in Columbia the brethren voted to make December Baptist Record Month in Mississippi, and the pastors and others present promised to give the paper the right of way and first consideration in their churches. It was exceedingly gratifying to see the loyalty and enthusiasm with which the suggestion was received by the brethren. Indeed, but for the hearty and unanimous support which the pastors and friends of this enterprise have given us in the last year and three-quarters, it would have been impossible to push the circulation to its present high mark. But what has been done in this matter and in the improvement of the paper is but a beginning of what needs to be done and we hope an earnest of what will be done.

A Generous Offer.

TO HELP accomplish this greatly needed advance and to help all the denominational life and work, a friend of The Baptist Record and an advocate of enlistment has proposed to give \$1,000.00 to aid in extending its circulation. It is given in this way: For every new subscriber secured in December up to one thousand, he will give one-half the price of the subscription, leaving the subscriber to pay only \$1.00 for one year's subscription. The paper cannot be published for that price, but this offer of the friend of The Record will enable one thousand people to get the paper for the year 1914 for one dollar each. We are grateful for this gift, and all parties are anxious that it shall be used to the limit. It is good only in December, and is good only up to one thousand names, so that the work will have to be done immediately. The first thousand names sent in with \$1.00 each will get the paper. Any others will be returned if more are received than can come under this offer.

How to Help.

OF COURSE, those not now subscribers will not see this offer unless you tell them of it. So that it can only reach the ones for whose benefit it is intended by your assistance. There ought to be the greatest campaign in December for The Record that our State has ever known. Every reader of the paper ought to be a friendly agent for it. Urge others to take it; tell them the good that comes of it, and send in the subscription. Let the pastors preach on the worth and necessity of reading and show that the paper is the expression of our denominational life, its thought and activity. Do not be content with an announcement, nor a public commendation of the paper. Speak to individuals also personally. Now is a good time for churches to put the paper in every family. The Baptist Record force will be busy this month, but can go to only a limited number of places.

Men of Israel, Help,

that the month of December may be a record-breaker and a Record maker. We have never had such a gift in Mississippi before. Let us make the most of it. Will the pastors in the country churches give their people a chance? Let those who were not at the convention take the matter up immediately; let everybody pull. Don't wait till the last of the month, get in on time. Christmas will interfere at the last of the month. Begin immediately. Remember that all must be really new subscribers, and they must come in December. If you wish for sample copies, send for them and distribute them wisely. **Begin right now.**

CONTRIBUTED ARTICLES

TEN YEARS OF GROWTH.

We call attention that the ten-year period begins with the administration of the present corresponding secretary, Dr. B. D. Gray, and that the remarkable growth shown is a confirmation of his administration of which any man may well be proud. Dr. Gray will receive the hearty congratulations of the brethren from all quarters of our Baptist Zion, as well as those of friends in other communions.

From the beginning of the existence of the board in 1845 up to 1903 was a period of 57 years. In that period the board commissioned 10,500 missionaries, occupied 38,800 stations, organized 3,600 churches and reported 82,700 baptisms. During the last 10 years the board has commissioned 10,400 missionaries who occupied 27,500 stations, reported 187,300 baptisms and organized 3,000 churches. In other words the missionaries of the board have administered more than twice as many baptisms in the last 10 years as in the 57-year period before that and have organized nearly as many churches.

The last 10 years has been characterized by a corresponding increase in the gifts of the brotherhood to this cause. The gifts reported in 1904 totalled \$133,558, while in 1913 they were, including supplementary receipts, \$387,423. As an evangelizing agency the board shows the wonderful facility of its activities in that for the last 10 years a baptism has been reported for every \$15 expended for all objects. Taking the whole denomination, there was one baptism last year in the churches to every \$75 expended for other than missionary activities. This comparison is not complete, for a large amount was expended on Christian education, which is included as a charge in making the estimate for the entire denomination. But it is suggestive.

Within the last 10 years the board has through its small loan fund aided in the erection of 83 houses of worship and through direct gifts has aided in the erection of 2,893 churches. For the last six years the board has spent an average of \$52,400 annually in church building gifts, of a total of \$314,430.

The 10 years under consideration have seen the development of the splendid mountain school system of the board from the small beginning of three or four schools to the present total of 34 schools with an attendance of between 5,000 and 6,000 students, more than 150 teachers and a property valued at \$582,500, deeds for which to the amount of \$261,673 are held by the Home Mission Board.

This period has seen the growth of the department of evangelism from its beginning in 1906 to its present strength and efficiency. The evangelistic department, with its 24 trained evangelists, is a great engine of power for the denomination, meeting

many trying situations effectively with the gospel of the Lord Jesus. This department since its beginning, has reported 18,570 baptisms and 2,849 volunteers for the ministry and missionary service.

Within the last two years two large and new activities have been inaugurated by the Home Mission Board. The department of enlistment and co-operation, which has for its purpose the developing and inspiring of undeveloped and isolated churches, has in its second year grown to the employment of 12 expert field workers with a secretary in charge. The department is already reporting gratifying successes and has vast potentialities for good.

The work of securing a million dollars as a permanent building loan fund is just being begun. The foundations are being laid broad and secure and there is a promise of a great and permanent work here.

Besides the mountain school property, the titles to which are held by the board, it has titles to church property valued at \$335,428. Nearly all of this development has taken place within the 10-year period. One hundred and eighty-three thousand dollars' worth of this property is in Cuba, \$71,000 is in New Orleans, \$42,000 is in Florida, \$30,000 is in Texas, and \$6,800 in Panama. The board has invested funds valued at \$40,900, most of these being stocks and bonds.

In connection with the recent change of treasurers the Home Mission Board deemed it advisable to engage the services of expert accountants to go carefully into the accounts and business methods of the board and to advise any changes that might be desirable to adapt the methods of bookkeeping more perfectly to the enlarged work the board is doing.

Brother Walker Dunson, who had served the board as its treasurer with credit and entire satisfaction for 20 years, found his private business growing so that it was necessary for him to resign. The board was fortunate in being able to secure to take the place of this responsible office Dr. P. H. Mell, well known in educational circles throughout the South for the service he has rendered and in Baptist circles because of his honored father, P. H. Mell, Sr., as well as for his own worth.

The expert accountants found the books of Brother Dunson to balance in every respect to the last cent and opened a thoroughly up-to-date set of books, which will be kept by our new treasurer. In connection with this change the board has thought it desirable to set forth in the denominational press some of the facts about the work and its growth for the period of time covered, and the undersigned were appointed a committee for this service.

We are glad to be able to present this epitome of 10 years of work and of development on the part of the Home Mission Board. It is a record of remarkable growth

and of even more remarkable success. It is a record of constructive missionary effort of that kind of effort which holds on to the great foundation principles and yet seeks to build up and to adjust itself to meet the new and enlarging demands of today.

The intense life, the marvelous material development and the new and untried problems which the South confronts today, indicate that our remarkable growth has not been faster than the needs which challenge our increased power. It is the earnest desire and prayer of the board that there may be in the next 10 years an even more marked increase of interest in the gifts to the great cause committed to our hands, and it shall be the earnest endeavor of the board so faithfully and wisely to administer the liberality of the brethren in efforts suited to the missionary needs of the South, that there may be as large an increase in the blessed fruitage of the Kingdom in the next period of years as there has been in that which has now come to its fruition.

S. C. Callaway,
E. L. Connally,
V. I. Masters,

Committee.

Home Mission Rooms, Atlanta, Ga.

TOWARD THE INTERIOR.

By W. Y. Quisenberry.

A trip with Brother A. E. Jackson from the interior of Bahia gave us a chance to see somewhat of the possibilities of this wonderful, undeveloped country. After having preached twice in Bahia on Sunday, we, with Brother Jackson, started on our interior trip Monday morning, making the first 60 miles on a small river steamer.

Its passengers and their variety of blood and dress and purpose would make a fascinating book if I could wield the pen of a Dickens.

Our first night was spent in the city of Nazareth, but as yet nothing has come out of this Nazareth. Its population is some 5,000, but it is so completely in the grasp of Roman Catholic priests, who own much of the valuable real estate of the city, and whose political and social influence is so strong that we have not been able to get a hearing here, though repeated efforts have been made. We spent the night in a hotel, the best to be had. Its dining room was used for office, sample room, saloon, music room and billiard hall; its floor was of dirt, or perhaps a kind of cement. The musician who thundered on the piano while we tried to eat had on one shoe at least a part of a shoe. At least two of his auditors felt like cheering his pauses more than his poses. The one thing American which the proprietor had learned was how to charge.

Tuesday morning we started by rail to its terminus, 120 miles further interior. We made the trip before dark. The road makes a gradual ascent, sometimes quite precipitous, following much of its way the windings of a small river. The mountains are nothing like so picturesque or so richly clothed as were those of Espirito Santo. Much of the timber had been destroyed, as the natives have a custom of chopping down year

after year a fresh bit of forest, the ground of which they dig up to grow their manioc, beans, and tobacco. Apparently, they make little effort to grow other vegetables. The natives in most part live in little huts made of mud plastered to a frame of bamboo and other native growths, and covered with the leaves of a beautiful palm. There is no floor in these homes except the mother earth, and in many of these the mother earth has been consumed in places until there are great holes. I saw these in most of the rooms into which I went. There are no chimneys, as there is no need of fire for heating purposes; their cooking is done, what little they do, upon a crude bench-like stove made of a kind of burned brick. The smoke from this takes its leisure to find its way through the open windows and holes in the walls. There are no window glasses in these houses; there is little furniture, and very seldom a chair, at best only two or three for a large family, and some benches of the beautiful native wood. They seem to prefer to sit on the floor, and their posture is nothing like so beautiful as that of the Japanese. In the majority of these homes there is no religious literature, none of any kind, as perhaps 85 per cent of their inmates cannot read, and yet with all this, if my reader thinks these people are people of possibilities and development and incapable of achievement, he is vastly mistaken. Many illustrations may be cited of marvelous development where the incentive has been given. Please let it be remembered that this country has been dominated by Roman Catholicism since the Portuguese entered in 1500 A. D., even to the use of physical force, subduing the Indians and making them Catholics and slaves. It seems to an outside observer that it was their designed and executed purpose to keep the masses in absolute ignorance, withholding the Bible absolutely from them and what little learning they gave was given to ingrain Romanism, hence their gross mental darkness. The people have never been taught to think for themselves; this is evident by everything you behold about them. A few prayers were prepared for them, and these are addressed to Mary and the saints. They have been taught to have absolute faith in the teachings of the priests. Only those who come in personal contact with the fruitage of Roman Catholicism where the people have had no other light, can begin to realize its blight. In these country districts the priests come only on an average of once a year; this is to baptize all the children for which a minimum charge is from \$2.00 up to \$66.00. I learned of a case in which the priests charged a cattle man \$66.00 each for baptizing his two children. For marrying the rates are about \$11.00, and for saying mass for the dead he charges in proportion to the supposed wealth of the family. Many of the priests are very wealthy, owning much and valuable real estate, and living on the fat of the land, and yet I am glad to learn that there are some few among them who apparently love, the Lord, and the people and stand ready to make sacrifices in order to help them. I

am told that this is the exception. The gross mental darkness of the people is seen not only in things that appeal to the intellectual, but in all their physical surroundings.

I have made a long trip out from the end of the railroad to where I am now writing. I am in a beautiful rich mountainous country with the most delightful climate. We had to sleep under heavy bed clothing last night of July. The air seems as pure and fresh as that of Asheville, N. C.

Here at Arroz Novo, we have a large country church of some 300 or more members. Its pastor has six other churches to look after, scattered over a large territory. In this part of the State of Bahia there are no wheeled vehicles of any kind; all that is brought in or taken out is carried on the backs of burros. There are no roads; the people who travel go on burros, on small horses or a-foot, or sometimes on oxen. There is no such thing as a plow known to these people, the little tilling of the earth they do is done with a hoe, very crude in its mechanism, and yet the soil is rich and capable of making large return for intelligent cultivation. We found at the end of the railroad in the midst of this beautiful grazing country, butter on the table made in Copenhagen, Denmark, and pickles and salt made in London. The people know nothing of making butter or putting up pickles. In coming from the end of the railroad we crossed a stream so impregnated with salt that it cannot be drunk by man or beast. I have mentioned these things to show the need of light which shines forth in the Word of God, which not only gives light, and life to the soul but to both mind and body.

There had been some misunderstanding as to the day of this appointment, but as soon as we arrived, several men got together and sent out runners to all parts of the community to announce our arrival. Within a few hours the church building was nearly full for the first service. At the conclusion of this other runners were sent further afield on horses, and at the night service the house was full, and the second day the house would not begin to hold the multitudes. They stood within and without as I tried to give out the work of truth. How one's heart goes out as he sees the heart-hunger of these people—men, women, and mothers with their babes on their arms standing for hours. Many of our services continued for three hours; of course I had to speak through an interpreter, and this more than doubled the time. Many who read this will perhaps think me unwise and even cruel, but they do not know. Often when we had dismissed the congregation, they would not leave the building; sometimes they continued to sing and pray. Others would follow us to where we would spend the night, seeking further to know the Word of God, some seeking peace to their own souls, and others to know how to win loved ones, or asking how they could be more fully taught, that they might teach others the way of life. I felt truly sorry for Missionary Jackson who

stood so long to interpret for me, and his work was more difficult than mine, he having to get my English and deliver it in Portuguese, and through him were all my private conversations. In some cases we had to literally withdraw ourselves from the people. Again and again was it midnight before we could get to bed, and on waking in the morning we would find others who had come that they might get the bread of life.

In this country church we found a bright young man who had organized a volunteer band of 22, who had agreed to go by twos to preach on Sunday, as best they could, then they would meet once a month as a band, for consultation and prayer, and if for any reason any one of this number had failed to fill the appointment assigned him, he would have to give a satisfactory reason for it. Please remember that these young men in many cases have had no schooling, some of them have learned to read since their conversion, and it is with difficulty that they spell out the words of the Bible. The young man who is leading this band, Leobino di Rocha Guimaraes, is 22 years old and is deeply anxious for a college education, and from what I could learn of him he has large possibilities. This brother is one of many kindred spirits I have met in the country districts. What an opportunity we Baptists have now in Brazil, especially among the country people, as I see it.

In Bahia a mission, covering a territory larger than the state of Texas, we have 40 churches, four ordained native pastors, and one missionary to superintend the whole work. This missionary, A. E. Jackson, is pastor of one of the most important churches in the city of Bahia, which ought by all means to have all his time and strength, if the church is to do what it ought to do, and yet he is corresponding secretary of the Foreign Mission Board of Brazil, recording secretary of the State Mission Board of Bahia, and treasurer of the mission. I believe that Brother Jackson is literally working himself to death. He is undertaking to do what no human being can do. I spent 10 days with him, and I believe his great heart is most wrapped up with the multitudes in the country, and in my judgment, he ought to free himself from all else to do this important work. And yet the other work must be done, and the Foreign Mission Board has not the money to send someone else to bear a part of this great burden. Reader, is any part of this responsibility yours? Will you prayerfully think over what I have written and answer that question before God? Could you not at once send the salary of a missionary to Dr. Willingham and ask him to send a man to Bahia to help this man of God hold and develop the tremendous work already begun? We must increase the laborers in our present harvest field in Brazil or lose much of the ripened fruit. As I see it, there is a tremendous immediate opportunity for a school in the interior which will undertake to teach the whole man—body, mind and soul. (If this I shall have something further to say in a later article.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

VACCINATING AGAINST RELIGION.

The churches are familiar with the experience of dealing with "hard cases." These are generally cases that have been worked on without good results through the process of years. Each year may witness fresh efforts on their behalf, leaving the object of our efforts more hardened than before and the worker more hopeless on his account. These cases seem in some way to have become immune against any effort on their behalf. Upon inquiry it generally develops that they have at some time been under religious conviction or serious impressions of their obligation to God and have just missed the way into the kingdom, or faced the open door into it and then turned back unto perdition.

But not all cases of this kind are outside the church. There are some who have taken to the church or to some substitute for the church rather than make a personal and absolute surrender of themselves to the Lord Jesus. To do the latter is to die to the world and the flesh; it is to deny ungodliness and fleshly lusts, to be crucified to the pride and the vainglory of life. This they were unwilling to do. Maybe it was not preached to them as a necessary condition of salvation. Instead they decided to join the church and went into it carrying all the attributes of the old man, perhaps cloaked in a promise or intention of leading a better life. All such have been simply vaccinated against religion. They have never gotten a genuine case of it, and being rendered immune, they never will catch it. These are the people in the church who regard any service a burden; who think those who want to be going to church all the time have a dangerous fever; who look upon a mission collection as a nightmare; who dread a protracted meeting as a time of unnatural and dangerous excitement. They can't understand, how could they understand, why some people should wish to keep the church in a state of nervous activity all the time. The only Scripture that ever solaces them is "Be not righteous overmuch." Why should the preacher be constantly disturbing their quiet religious repose? There are too many demands on the churches, too many agents for special causes going up and down in the

earth. They want the pastor to protect them against the mission secretary or appeals for various benevolences. They have no sympathy with this cry of trying to save the world. If they can find out when these things are coming up, they are sure to have a headache that prevents their attendance. The clarion call to battle stirs no martial ardor in their souls. The shout of victory awakens no celestial patriotism in their hearts. "Except a man be born from above he cannot see the kingdom of God." There is no text in the Bible that needs more constantly and clearly to be preached than "Ye must be born again." This brings the genuine article of religion. Accept no substitute.

BAD VACCINATION

There are some results of religious vaccination that not only render the subject impervious to spiritual impressions, but show in his blood and give him a case of religious poisoning all his life. It is said of George Eliot, one of the most intellectual women the world ever knew, that she was at one time the subject of deep religious impressions and came near being a Baptist, but drew back only to become cynical of religion, soured on the world, and under the censure of society for a questionable matrimonial entanglement. The cause of avowed infidelity in many men is that they at one time faced the conviction of their own sin, the truth of the Bible teaching and the necessity for the acceptance of Jesus as a Savior. This was the only honest course before them. The alternative was to renounce any belief in Him as the Son of God, to repudiate the authority of the Bible and draw a veil of ignorance over the whole subject of the hereafter. To escape the consequences of their own lives they hide not under the sheltering mercy of God in Christ Jesus, but the denial of the reality of a future life or retribution for wrong doing. Then to make their self-deception complete, or to drown the protests of reason they must assume the role of teacher or philosopher and try to convince the rest of mankind. It is simply a case of virulent vaccine poison that has corrupted their blood and brain.

In others it takes a different form and they devote themselves to exalting the lodge above the church, and substitute a form of philanthropy for religion. These men will find fault with the church for what it doesn't do and decry the insistence upon doctrine as impractical. They believe only in the material and the temporal. They see no man in the forms around them, only an animal to be properly provided for. They, too, have probably come face to face with the problem of sin and being unable to cope with it or unwilling to accept the deliverance through the atoning blood of the Lord Jesus Christ, try to cover up their iniquity by a show of benevolence, and then renounce and oppose the church with its worship and teaching.

Sometimes the disease in the blood breaks out in some religious fad which is a substitute for the genuine article, a perversion and

corruption that destroys the faith and almost the common sense of parties affected. Such a disease is Christian Science, falsely so called, which, when confronted with the fact of sin and asked for an explanation or remedy, blandly closes its eyes, smiles serenely and says, "Why don't you know there is no such thing as sin? There is no evil; it is all good. The ordinary man simply doesn't understand. You must get up on the high plane of refusal to acknowledge that there is any such thing as darkness, ugliness, pain, evil or sin. It is all a mistake." This is the vaporizing of a mind that has become unbalanced, that is ultra-mundane. Like the dread disease, pellagra, it has gone to the brain of the poor victim, and set him to saying utterly impossible things. There are other forms of spiritual disease that this virus develops but they all originate in one cause: the unwillingness to accept the cross of the Lord Jesus Christ as the only cure for sin, when the poor sinner has realized its presence in his life and his inability to deal with it. The true religion is that which uncovers sin and calls men to the cross as the only way of salvation. The man who suffers himself to be vaccinated against it has made it impossible to be renewed to repentance.

CENTRAL ASSOCIATION CAMPAIGN

The church-to-church campaign of Central Association began in Jackson on Sunday the sixteenth. The three churches were visited morning, afternoon and night by Missionary J. S. Cheavens from Mexico. There were large congregations morning and night. Monday night there was a large audience at Clinton, and a good day service was held at New Salem. Tuesday morning and afternoon Pastor Powell, the missionary and the editor found a good hearing at Edwards where the people rejoice in a renovated church house. Prof. Burris brought a good part of the congregation from the adjoining school building. At Vicksburg Tuesday night the two churches had arranged to have a joint meeting at the First church and we had most responsive hearers. We went with Brother J. S. Riser out to Palestine Wednesday and the school again swelled the congregation, but not to the capacity of their big house. Night found us at Raymond where the congregation was the largest since Monday. Thursday, Pastors Haman and Youngberg introduced the speakers to their flocks at Salem and Learned. Friday we piloted ourselves to Adams and were carried out to Chapel Hill by Brother Buford. The small congregation showed the visitors every courtesy and we hope received something in turn. Dr. C. D. Graves joined the diminutive caravan at Utica, where Pastor Flowers and his wife received them hospitably. During most of the week the congregations were small, due to the busy season and an undeveloped missionary conscience. The need of enlistment becomes more evident. Some on the program were missed by their friends.

HO! FOR THE BAPTIST MEN'S CONVENTION, FEBRUARY 10-12, 1914.

Below are a few extracts from letters the committee is receiving:

I am rejoiced to know that you are to have a Baptist Men's Convention in Jackson next February. I hope it may be the occasion of the gathering of Baptist laymen of strength from all over the State. We have had such a meeting in Dallas, which greatly strengthened our work. If you get the laymen properly enlisted there is scarcely a limit to what Baptists can do. I wish I might have the personal pleasure of being in the meeting.

(Signed) J. B. Gambrell,
Editor Baptist Standard, Texas.

We have never had a meeting in Texas of more far-reaching consequences and more helpful to all departments of our work than the Laymen's Convention held in Dallas last April. I trust that you may have a convention at Jackson in which there will be representative men from every neighborhood in the State. They will certainly take back to their churches and sections better views, larger visions and more enthusiasm from being in such a meeting.

(Signed) F. M. McConnell, Secretary
Baptist General Convention, Texas.

I am rejoiced to know that we are to have a Baptist Men's Convention in Jackson for the men of our State. I, by paying the expenses last year, got one layman to go to Chattanooga, and he came back a thorough convert to the tithing system, and has made me a most excellent worker. I wish we could get all our men enlisted. May God attend your efforts with great success.

(Signed) H. C. Joyner,
Clarke Memorial College, Newton.

I see nothing now to prevent my speaking at Winona Sunday morning and evening at the First Baptist church there. Use me for other dates.

(Signed) H. L. Whitfield, President
I. I. & C. Columbus.

I have little to offer, but I am with you heart and soul, and shall be glad to do what little I can. (Signed) S. Joe Owen,
Editor New Albany Gazette, New Albany.

It is a great work in itself, and it is in behalf of an organization which I feel will be instrumental in producing great results in the Kingdom of Jesus Christ.

(Signed) P. H. Lowrey, Jr.,
Vice-President Blue Mountain College,
Blue Mountain.

I am deeply interested in this great movement and am willing to give every moment possible to the advertisement of the Baptist Men's Convention.

(Signed) H. L. Watts,

Traveling Salesman, Winona.
I believe we are going to have a great convention.

(Signed) M. P. L. Love,
Traveling Salesman, Hattiesburg.

It will be a great pleasure for me to do anything I can for the Baptist Men's Convention. (Signed) J. B. Perry, President
Grenada Cotton Oil Co., Grenada.

My pastor has been telling me about this meeting and I am anxious to attend the convention. (Signed) J. O. Rich,
Superintendent Education, Pittsboro.

I shall be glad to assist you in any way possible.

(Signed) W. M. Whittington,
Gardner & Whittington, Attys.,
Greenwood.

This meeting ought to mean more to the Baptist men of Mississippi than any they have ever had, and I believe it can be made so. (Signed) J. E. Sweany,
Planter, Durant.

You might use me two or three times in any of your near-by churches in December. (Signed) T. C. Kimbrough,
Attorney-at-law, West Point.

If not providentially hindered I will attend this Men's Convention. Thank you for the invitation.

(Signed) J. Q. Martin,
Martin Stock Farm, Hazlehurst.

I am glad that the Baptist laymen of our country are waking up to the fact that there is a place in advancement of God's Kingdom for us. There is a great future for us in His cause.

(Signed) M. L. Flynt,
Physician, Mount Olive.

The object to be obtained is one earnestly to be desired. Whatever I can do to help the work along will be gladly done.

(Signed) D. M. Miller,
Circuit Court Judge, Hazlehurst.

Your third letter with reference to the Baptist Men's Convention to be held in your city on February 10th to the 12th, has just doing the advertising "stunt" gloriously. You brethren mean business. I had not got half through reading this letter, until I said to myself, "I am going to that convention, unless providentially hindered." Hoping and praying for a really great convention, and assuring you of my hearty co-operation, I am most cordially,

(Signed) Zeno Wall,
Pastor Baptist Church, Mt. Olive.

Clarke College

NEW STUDENTS ENTERING.

It is late in the session for new students to be coming in, but when the news of the convention action came out, five new students were ready to enter. Two of these were preachers. Dr. Venable, in addition to the regular Bible lectures to the college classes, is also carrying on a systematic study of the Bible at prayer meeting on Tuesday nights. Our prayer meetings are largely attended because of the good being done through them.

The students have formed themselves into a club for the purpose of working together in a common interest. A new college spirit, better than ever before, has been created. We want 300 students next year, and right now we are making arrangements to accommodate them.

The visit of The Baptist Record editor was a pleasure to the church and college. Many good things are coming our way these days. Dr. W. T. Lowrey will preach for us the second Sunday in December; Dr. Patterson preaching for him at the First church in Blue Mountain.

Charles D. Johnson,
Faculty Secretary.

AGED MINISTER'S RELIEF.

Four days have passed since The Record readers saw my last appeal in behalf of this cause. The appeal was not altogether in vain, for already some fruit has been borne. Some fruit, yes, some, but how the great mass of readers saw no good in it for them and others put it aside as of little concern, and still others put it off as if they dreaded an evil day. "What doth it profit, my brethren, though a man say he hath faith and have not works. Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith if it hath not works is dead, being alone."

A. V. Rowe.

THE ENDOWMENT.

Have just finished canvassing the membership of Concord church in the interest of the endowment. It was a record-breaking canvass in one respect, viz: every man approached made a subscription except two. The 32 subscriptions from this church totaled about \$300. The service planned for last Sunday was rained out, but Brother J. M. Tatum furnished me his nice, bay saddler and I made the canvass in two days. If every church would respond as unanimously as this, we would raise the required \$70,000 in seven months without over-burdening any. The Lord bless this church.

J. D. Franks.

THE FIELD GLASS

THE RURAL CHURCH PROBLEM.

T. J. Moore.

At its next meeting, December 3, our State Convention Board should direct its thought and concentrate its effort to a very large degree toward meeting the demand now pressing upon us from our rural situation. The distressing and crying need of our Master's cause in the country section of our State should move us to immediate and determined action. Other calls, however important and urgent, must no longer deafen our ears to the cry of our country situation.

Up to this time we have been so completely absorbed and engaged in other phases of work that this rural demand has only received the falling crumbs from the mission tables. This must no longer be our policy. In the country are 80 per cent of the people of our State, and in the country lies the future weal or woe, not only of our Baptist cause and indeed the cause of Christianity, but of our State in every sense. The opportunity calls to us now as never before to save the country.

Statesmen and educators have seen and have laid hold of this opportunity for the cause of education with a vigor which means glorious success. They would rejoice to see evangelical religionists follow their work up by placing in the hands of the country people as adequate, progressive and well adapted religious equipment and advantages as they are furnishing them in the way of education. If we will now put one-half the thought and effort and money into the work that they are we will far outstrip in our line their success in their line.

Until very recently I thought and hoped that this work was to be and could be done through the new department of our Home Board situated in Atlanta, Ga. I am now convinced that while the new department will greatly aid in many ways, it can scarcely touch the great task known as the rural problem. If the work is ever to be done, it must be done mainly through State Mission efforts. So I think we had just as well roll up our sleeves and get at it.

To accomplish this task involves, first, the reaching of the country pastors and causing them to see the vision of the Baptist status that ought to exist in each of the various fields of labor they now occupy. Cause them to see that they can be made capable of doing a far better work than they now dream of and that our purpose is to help them to acquire that larger capacity.

Secondly, the churches must be led to see and to realize that there is now an opportunity awaiting them and a demand upon them that calls for a brand new order of things, if they are to hold the Kingdom in their communities for their Master.

That old dilapidated house of worship will

not be inviting to the boy and girl on Sunday who goes five days in the week to the handsome and splendidly equipped consolidated school building. Neither will that hard-worked laboring preacher who has had no time to study and prepare for his Sunday service, hold and interest the boy or girl who is every day being taught by men who are giving their entire time to preparation for their class work.

Then as schools are being consolidated in order to bring to the country the same efficiency in his teacher and schoolroom equipment that is to be found in the town or city, so there must be a system of church grouping and church co-operation that will secure preachers who are as well prepared and as efficient as the improved country school teacher. There must be an overhauling of church house locations, putting the houses in strategic points for access and building pastors' homes amid the grouped churches.

This is only a brief outline of some of the work to be done for our 500 churches in Mississippi. A work that is now upon us and that will not much longer await our coming.

This is not the work of the evangelist, but instead it is the work of the "Master Builder." It cannot be done through the hurly-burly campaign lasting a week or a month and is then gone. It must be done through arduous and patient labor by men who are willing to wait for a sure but not a ready harvest.

The board has need to use sound wisdom and great precaution in the prosecution of this work and yet it should be laid hold of with vigor and determination.

The most important point is to select men fitted for the task. A misfit will bar the door against us for a long time in any field where it may occur. It would take much time to cure hurtful blunders of unfitted men. A man to succeed in this work must know well the Bible and how to preach it. He must be sufficiently cultured to command the respect of the teachers and the few other cultured people to be found in the communities in which he may labor. He must be trained in Sunday School work and fully in touch with all our denominational machinery. He must understand Baptist church polity and be able to see by vision just what ought to be a reality in each locality in which he may labor, and be able to cause others to see it also and to undertake its accomplishment. He must know from experience just what country life is and much of the customs prevailing among our country Baptist churches. He must be a man of unquestionable and deep piety and the gift of leadership. Let us pray that our board may be led in the planning of our work by Him who knows all things, and then let us stand by the work.

THE PROBLEM OF SELF-SUPPORT ON THE FOREIGN MISSION FIELD.

T. F. McCrea, Chefoo, China.

Judging from things that have been written in some of our Baptist papers at home the revelations which I have made as to the evils that have grown up in connection with our foreign mission work have come as a severe shock to many brethren. But the only way to get rid of evil, even though it be committed unconsciously, is to turn the light on it. Therefore it has been with confidence as to the ultimate result that I have turned the light of publicity upon our present mission methods, that we might burn out the evil and purify the good.

I have not written in the spirit of a mere faultfinder or of an unsympathetic critic, but as one who loves this work, and the Lord who commanded it, more than his own life, as one willing to be misunderstood and severely criticised by his brethren that the work of our Lord Jesus Christ might be cleansed from all wrong methods, and put upon a basis that will insure His richest blessings upon it.

If the evils that I have pointed out really do exist then all right-minded men will agree that they must be corrected. Many of my fellow missionaries agree with me that they do exist. Many are at one with me in wishing to right them. Several members of this mission are already doing heroic work in trying to right them. But before we can solve this problem thoroughly we must have the co-operation of a majority of our missionaries, of our board and of our Southern Baptist constituency. I believe a majority of our missionaries in China are now awake to the existence of the problem and are ready to set to work upon its solution.

I would like here to state again the problem as I see it and then put forward some suggestions for its solution.

After I had been on the mission field a few years I became convinced that there was something wrong with our work. I began a careful study of the situation to see what was wrong and this is how the defects of our present mission methods presented themselves to me:

1. We are failing to reach with the gospel the great masses of lost humanity about us. This is due to a lack of funds and workers, to the fact that the foreign missionary has largely stopped preaching the gospel to the people and is giving himself to institutional work and the direction of the native staff under him, and finally to the fact that the Chinese Christians, apart from those on the foreign pay roll, are doing little or nothing for the evangelization of their own people, this lack of the missionary spirit being one of the evil results of pauperization.

2. Seeing that our efforts were more and more being concentrated upon educational work, I was then interested to know if we were getting out of these schools a native ministry and laity who would do the evangelizing work we missionaries had abandoned to give them this education. After sev-

eral years of observation, in which I visited a number of the great educational centers of China, and interviewed missionaries from many quarters, I became convinced that the results did not justify the vast expenditure nor the large neglect of evangelistic work caused by this undue emphasis put upon educational work. Here again it is largely true that it is only those graduates of the schools who are upon the foreign pay roll that are doing anything for the spread of the Gospel in China, and they are too frequently upon the mission pay roll only because they could not get any other.

I knew that Christian education at home was a success and at first I could not understand this comparative failure of our mission schools. At last it dawned upon me that we had built up an exotic educational system that was not a growth of the Christian life of the Chinese and did not have a sufficient evangelistic basis. The intellectual training was running ahead of the moral and spiritual growth of the people. We were educating our students away from their own people and their own churches. We have had many heart-breaking moral breakdowns among our mission school graduates because their character was too weak to resist the temptations of the environment in which their western education placed them.

Dr. Wm. H. P. Faunce, president of Brown University, who has recently toured the Orient, has an article in the Chicago Baptist Standard, of August 9, upon "Education in the East." In writing a criticism of British government education in India, he has unconsciously touched upon the weak spot of our mission education here. He says: "Indeed, the oriental eagerness for western knowledge is so great as to be at times alarming. The tide is moving almost too swiftly for the national safety. This has long been true in Japan where a reaction is setting in and the leaders of the people are making strenuous efforts to conserve the national ideals." (The same reaction is just now coming in China, for there is to be convened at Confucius' grave in this province on tomorrow, September 24, a great rally of Confucianists for the purpose of reviving Confucianism and making it the state religion of China.—T. F. McC.)

"This is now true in India, where the government has committed the blunder of giving to the brightest minds of India precisely the same education that is given to young Englishmen at Eton and Harrow and Oxford and Cambridge. The result is a large number of malcontents, ignorant of Indian literature and philosophy, out of sympathy with Indian tradition, educated away from their own people. They are thus neither good Englishmen nor good Indians, but stand helpless between two civilizations, at home in neither."

This is practically the same criticism I made of our mission educational work in my first circular letter. Every word of Dr. Faunce's criticism is as true of mission education in China as of government education in India.

3. Another disagreeable truth that was

forced upon me as I studied was the fact that our native Christians are pauperized. Since I began this agitation evidence has come in from every direction that this is true.

Only a few days ago I had a long conversation on this subject with a member of the English Baptist mission in this province. He has had long and intimate acquaintance with the Chinese Christians, and he said that it is undoubtedly true that our mission methods have pauperized them. "And," he said, "you Americans are much more guilty of this than we Britishers." He said that the great mass of Chinese Christians give less money for the cause of Christ after conversion than they gave for the carrying out of their idolatrous rites when heathen. During the revolution two years ago he found it very difficult to get his Christians to contribute to church work, the support of their own pastors and worship, and upon investigation he found that they were making large contributions to secret political societies. He found that their leaders were saying to them: "We need not worry about the mission work. The missionaries are not going to let that suffer. They will get the Foreign Mission Board to make up what we do not give. Let us give our money for the freeing of our country."

A member of our Central China mission said to me in a letter received a few days ago: "We have worked here in this mission for 60 years and have not one single self-supporting church. It seems to be a sort of religious thing run by foreigners and paid for by them, and the main body of the workers and members seem quite content that it should be so, the responsibility being on the foreigner." (Black-faced type is mine.)

This is the problem as I see it, and as I have tried to present it to you for the consideration of Southern Baptists in my circular letters.

How shall we correct these evils? A member of this mission in a conversation a few weeks ago told me how he had the responsibility of one of our stations thrust upon him after being on the field only a few months. He found the church in a most corrupt condition, rotten with graft, lawsuits and other evils. He went to his Bible for guidance. He prayed for the Holy Spirit to lead him. He was convinced that absolute self-government and self-support was the only way out. He has applied Pauline methods to the problem and the Holy Spirit has led this earnest, faithful man a long way toward the solution of his problem. He is having to combat evils that have grown up through two generations of wrong mission methods. But he is doing a splendid work that all our mission is watching with interest. He is going to win because he is following the leading of the Holy Spirit with the New Testament as his guide book.

The solution of this problem is, as Dr. A. H. Strong has said, a return to New Testament evangelization and the leadership of the Holy Spirit, a return to New Testament self-government and self-support. We foreigners may advise but we must no longer govern. We may help but we must stop

supporting. It is a hopeless task to build up an indigenous, virile, red-blooded Christian church in China or any where else with our present methods.

But we must go slowly. That is where, I think, I have been misunderstood. Brethren have thought that I wish for us to withdraw immediately all help that we are giving the Chinese churches. I have no such idea. These evils are of long growth and it will doubtless take a long time to get rid of them, but we must earnestly and faithfully set our hearts and minds to the problem at once. We need especially at this time to pray for the guidance of the Holy Spirit and to search the Scriptures to see if we have violated any of the eternal principles which He has laid down for the establishment of God's Kingdom in the earth.

As a partial step toward the establishment of self-respect among our mission churches, I introduced a set of resolutions at our recent mission meeting. These resolutions will come up at our next meeting a year hence to be discussed and voted on by the mission. It has been thought advisable for me to put these resolutions before our people at home that they might see that it is not my desire to suddenly withdraw our support but to work out gradually this urgent problem of self-support.

Here are the resolutions:

"Resolved, (1) That this mission shall turn over to the native association the control of all station and mission schools as soon as they shall assume all financial obligations of these schools, except foreign teachers' salaries. The native association shall have power to appoint such agencies, as an educational commission or boards of trustees, as seem best fitted to finance and control these schools. The native association shall be allowed to take over these schools separately or collectively, according to their ability to finance them.

"(2) The title to the school property shall remain vested in the Foreign Mission Board until such time as the mission and the Foreign Mission Board shall deem it advisable to sell or give this property to the native association.

"(3) It shall be the policy of the mission to create no more schools to be controlled by the mission. It shall be our policy, instead, to encourage and aid the native association in the development of our present school system and its enlargement when they so desire. Our aid shall be in the form of foreign teachers and such equipment as shall seem best for us to give to aid in this development.

Sections (4) to (6) provide in like manner for self-support in day schools.

"(7) We shall consider this policy of turning over to the native Christians the control of their educational institutions as an immediate, working policy of the mission and not as a future ideal."

These resolutions or something in the same spirit will gradually provide an indigenous native-controlled and financed school system for which the Chinese Chris-

TIDINGS OF THE KINGDOM

Mr. Thos. Bowles Mortimer's name was written in the family Bible November 20, 1913.

M. Flowers, of Utica, has been called to Summit. He can both preach and sing the gospel.

J. G. Gilmore, of Clinton, has been called to Georgetown. He will be expected to move on the field.

T. T. Martin, evangelist, reached Richton for a meeting Sunday, having been preceded by J. F. Halley, a few days.

Now is a good time to make your friend a Christmas gift of The Baptist Record when you only have to pay \$1.00 for it.

E. J. Hill, Ripley: Thank you for giving us such a helpful and interesting paper. I am delighted with my new pastorate.

Dr. S. E. Tull, of Paducah, Ky., has been called to the care of the First church, New Orleans. It is reported that he has accepted.

Pastor N. A. Edmonds resigns at Liberty and Fernwood and will locate at New Hebron, preaching there and to nearby churches.

Rev. J. B. Quin is now on the field at Tyler-town. If he does things in his usual way, there will be a good work done at that place.

Dr. W. T. Lowrey is a thorough parliamentarian. His value as a presiding officer was well displayed in the convention at Columbia.

W. G. Mahaffey, of Brooksville, has been called to Griffith Memorial church, Jackson. The Record will be glad to have him as a neighbor.

The Convention Board is called to meet in Jackson Tuesday, December second, at four p. m. Apportionments for the year are made then.

The resignation of Dr. R. M. Inlow, of Union University, Jackson, Tenn., has been withdrawn, and he will continue at the head of the useful school.

Rev. J. G. Gilmore has been called by the Georgetown church for half his time. It is probable that he will move on the field about January first.

How about a year's subscription to The Baptist Record as a Christmas present? Under the special offer on page one it will cost only a dollar, if the subscription is a new one.

Brother J. C. Parker will continue as financial secretary of the Mississippi Baptist Hospital until January first. We hope that some church in our State may secure him for pastor by that time.

Mrs. J. P. Harrington, State Royal Ambassador leader, recommends the use of the Bible Hero Classics with the little folks. This set of 20 little books is sent to any address for \$1.00 and 16 cents postage.

Editor J. W. Porter, of Western Recorder fame, was made moderator of the Kentucky General Association. Well, he works anywhere and does it well. He is equal to the honors conferred upon him.

The B. Y. P. U., of the First church, Jackson, paid a return call on the Clinton Union on the afternoon of the 23rd of November. A model program was well rendered by the Jackson young folks to the edification of the Clintonians. These two organizations will probably continue the helpful custom of visiting each other from time to time.

Ten great district conventions and institutes are to be held by the Mississippi Sunday School Association during December. The times and places and speakers may be learned by writing to Secretary W. Fred Long, Jackson, Miss.

The Alabama Convention, at its recent meeting, re-elected Dr. Crumpton as mission secretary. When he wishes to retire, the brethren have decided that he become secretary emeritus with a salary and his successor be elected at that time.

Rev. R. E. Moore, of Battlefield, lost a five-dollar bill at the convention at Columbia. He requests anyone who sees a stray greenback to "shoo" it in his direction. The editor had the same misfortune. Our bill cannot be identified, however.

Secretary J. C. Parker, of the Mississippi Baptist Hospital, visited the new Bomar avenue church in Vicksburg last Sunday. The people of this church are "right in" for the denominational work as is shown by their gift of \$321.33 to the hospital.

Pastor Borum, of the First church, Jackson, inaugurated on last Sunday a "December Church Attendance Campaign" at which time cards were distributed on which every member might pledge his attendance on every service of the church during December.

The Baptist pastors, of Fort Worth, have issued a statement to the effect that they "are now and have been unalterably and actively opposed to every form of evil, such as the liquor traffic, white slavery, the social evil, graft and corruption, with all their allied lawlessness."

The Woman's Missionary Union, of the First church, Jackson, packed a box for the families of the ministerial students at Mississippi College on last Monday. Might this not be a good precedent for the W. M. U.'s over the State? The goods may be distributed by the W. M. U. of Clinton.

Dr. E. E. Folk, the popular editor of the Baptist and Reflector, was re-elected president of the Tennessee Baptist Convention at its recent session. He is now celebrating his twenty-fifth anniversary as editor. Here's hoping there may be as many more years in the same line and that they may be full of joy and good fruits.

At the meeting of the Southern Medical Association last week an indictment was brought against the bedbug and the flea for spreading pellagra. Now let everybody "swat" these pests. Whether they are responsible or not for the dread disease, they have shed enough blood to deserve extermination. Let it come.

Helps for the Sunday School lessons for 1914 are now ready: Peloubet's Notes, \$1.15 postpaid; Tarbell's Guide, \$1.15 postpaid; Arnold's Practical Commentary, 60 cents postpaid; Torrey's Gist of the Lesson, 25 cents postpaid; Morgan's Teaching of the Lesson, 25 cents postpaid; Coon's Self-Pronouncing Commentary, 25 cents postpaid. The Baptist Record, Jackson, Miss.

Ex-Governor Malcolm R. Patterson, of Tennessee, is said to have been one of the most prominent and impressive personalities at the meeting of the national temperance forces, two weeks ago at Columbus, Ohio. His conversion seems to be through and through, and he is now working for the right as hard as he once worked for the other side. It is said that he will work with the Anti-Saloon League. Dr. Eichelberger is planning to have him speak in Jackson about the time the State Legislature convenes.

Since this issue of The Record contains the announcement of the offer of a liberal friend of the paper, we are sending out many extra copies. If it chances that you get two copies, hand the extra one to a friend who is not a subscriber, and call his attention to the special offer on page one whereby he may get the paper for \$1.00 a year.

Mrs. Florence Hickerson, at Durant, is helping to solve the problem of getting children to attend the preaching service by giving them something to do. A junior choir has been organized who have a special part in the singing, a portion of the hour being given to them. In this way many children and young people are at church, morning and night, who would otherwise not be present.

We are in receipt of a program of "A Christian Workers' Conference" to be held at Houston, November 28-30. It strikes us as an unusually strong and varied program, with sufficient unity to have a wholesome impression. The subjects under discussion and the names of the speakers guarantee a good meeting. They include sermons and discussions on such subjects as temperance, laymen's movement, deacons, women's work, B. Y. P. U., prayer meeting, and Sunday School. The speakers are among the elect in that part of the State. These conferences are indicative of the longing of pastors for the development and enlistment of their churches and ought to result in greatly strengthening the forces of the kingdom.

The Durant church had a home-coming service last week to which all former members and pastors now living were invited. Some neighbor pastors also were on the program, Brethren Ellis, Miller and Kiser. Former pastors Farr and Holcomb made glad their old friends. Other unexpected engagements kept Dr. Rowe away. The editor having been pulpit supply for a short time, was invited and was glad to mingle with the people again and preach Sunday morning and night. On Sunday morning there was a roll call and business meeting, at which the church adopted the budget plan of offerings. The church has laid out its home expense account and mission offerings to be brought in each week in envelopes by the members and deposited in the boxes at the entrance for that purpose. These are to be forwarded to the different objects regularly by the treasurer.

THE PROBLEM OF SELF-SUPPORT ON THE FOREIGN MISSION FIELD.

(Continued from Page 7.)

tians will feel responsible. It will awaken their interest, ambition and courage to have responsibility put upon them. The same principle of self-support must be applied to the other forms of our work. At present our mission, composed of 40 or more strangers from a distant land, absolutely control and direct the institutional life of over 5,000 Chinese Christians. It is a sort of benevolent despotism, a form of Baptist hierarchy. No wonder the Chinese Christians are lying down on us. We must awaken in them a sense of responsibility for themselves for their children and for their fellow Chinese that will send them out as self-sacrificing, flaming evangelists of Jesus Christ. To do this Christianity must become indigenous, a part of their very life. It is not so now and there is little hope of its becoming so with our present pauperizing mission methods.

Evangelism and self-support must be their watchword and ours.

September 23, 1913.

LETTER FROM A REAL JAPANESE SCHOOLBOY.

The quaintness and charm of this letter from a real Japanese schoolboy will be appreciated and enjoyed by the most casual reader. It breathes of sincerity and earnestness in every line. It is dated at Tokio, Japan, and is addressed to a well-known missionary. Here it is exactly as it was written:

"Dear Father Newton:

"I have read your letter, and much ashamed of my idleness in writing letter. Please excuse me. But please understand that I am not able to forget you and our Kwansei. I felt always the desire to write you, but I am sorry I have been very busy for these several weeks, because I am entertained as an assistant preacher at Ginza church, which is pastored by Rev. Ukal. On the one hand, I am a diligent student at Waseda university, and on the other hand I must be an able assistant for church. At first I desired to be helped by and also to help Dr. Coates, and visited him two or three times, but as he had a graduate as his assistant, and as Rev. Ukal asked me to take work at his church, I agreed that, and now working there. We have just tonight finished the thanksgiving special dendo meeting for whole a week, and for this meeting with it preparation, I spent whole two weeks at church, and I must work to get fruits of this meeting in future. Perhaps I must spent whole this summer vacation for this purpose.

"And moreover I am going to teach English at night school which is establish by this church. So, I am so busy that I have never gone to bed before one o'clock at night. But I am very comfortable. Hard work for good brings always comfortableness. And especially it is my great

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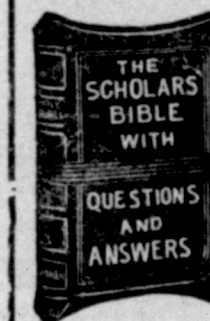
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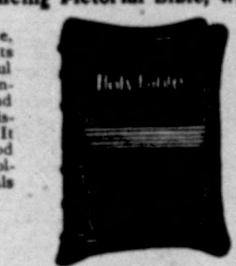
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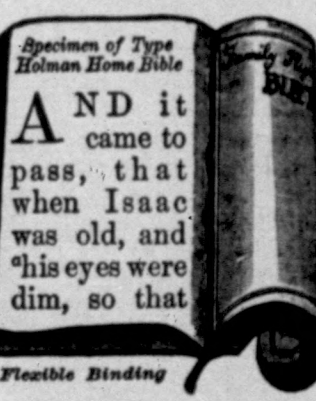


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THE BAPTIST RECORD, JACKSON, MISS.

DEATHS.

JOHN H. DAME.

Captain John H. Dame died at his home in Tillatoba, Miss., October 27, 1913, while nearing his 88th birthday. He was one of Yalobusha county's pioneer citizens, and a gallant Confederate officer during the Civil war. For years he was a deacon in Tillatoba Baptist church, loyal to all the interests of his church. He will be greatly missed by his pastor. He leaves one son, H. A. Dame, and one daughter, Mrs. C. Darby, and a host of friends to mourn his loss.

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JOIN THE BAPTIST RECORD PIANO CLUB SEE ANNOUNCEMENT ON PAGE 16

SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

Lesson 10, Dec. 7, 1913.

THE FALL OF JERICO.

Joshua 5:10-6:27.

Golden Text: "All things are possible to him that believeth."—Mark 9:23.

Outline.

1. The captain of the Lord's hosts and his instructions.

2. Obedience to instructions brings success.

3. The city accursed.

1. As the Israelites camped at Gulgai, two miles east of Jericho, three occurrences marked the end of the old life and the beginning of the new:—(1) The rite of circumcision, neglected since they came out of Egypt, was renewed. (2) The Passover, instituted for yearly observance on the night of the deliverance from Egypt and observed the following year at Sinai (Num. 9:5), had not been celebrated since. Now on the fourteenth day of the first month, as decided so long ago, they slay the lamb and eat it in memory of the last great miracle in Egypt. (3) The manna on which they had fed for 40 years had ceased and they ate of the old corn of the land. God's mercies never overlap. When they ceased to need the manna He ceased to provide it.

The conquest of Jericho, a strong and fortified city, awaiting them with closed gates ready for a siege, is a great undertaking. Joshua, the new commander, walks upon the plains and strives to make plans for its capture. As he lifts up his eyes he sees a man with drawn sword in his hand, and immediately demands of him upon which side he stands. "Art thou for us or for our adversaries?" The reply, "Nay, as captain of the Lord's host am I now come," causes Joshua to fall upon his face in worship and ask in humblest terms, "What saith my Lord unto His servant?" The direction, "Loose thy shoes from off thy feet" is the same that was given to Moses in Midian when God spoke to him from the burning bush (Ex. 3:5). The Lord now gave to Joshua explicit instructions for taking Jericho. For six days they are to march around the city, once each day, the armed men in front, seven priests

blowing trumpets coming next, and then the ark of the covenant followed by a rear guard of all the people. The circuit was to be made without tumult or shouting in the silence appropriate to a great religious ceremony. On the seventh day the city is to be encompassed seven times. By recent excavations and measurements the city is found to be of oval shape, 1,190 feet long and 525 feet across. The distance around it, therefore, was about three-quarters of a mile, requiring no great difficulty in surrounding it.

2. Six times the great company marched around the city in exact obedience to the divine commander's orders. "In quietude and confidence shall be your strength," says the prophet Isaiah. We can imagine the effect upon Jericho's inhabitants of this solemn procession each day about their walls, of this strange nation of whom they had heard so much. Fear and expectation of evil grow as the days pass. On the seventh day the Israelites rise early, about the dawning of the day, and make the circuit seven times. As this is completed, Joshua bids them shout and amid the outcry of the people and the blare of the trumpets, the walls fall and they take immediate possession.

3. Jericho was a rich city, and contained many things that would have been tempting to the people, but before it came into their hands they were told that these things—

gold, silver, vessels of brass and iron, should be consecrated to the Lord and put into His treasury. God did not choose that the entrance of His people into the land of promise should be that of a band of marauders; He instructed them to keep themselves from the accursed thing lest they make themselves accursed. (We shall see in the next lesson the result of disobedience to this command.)

The inhabitants of Jericho were put to death—men and women, the young and old—probably both in punishment for their sins and to keep them from corrupting Israel. The cattle also were slain with the sword to save the people from covetousness. Rahab, the harlot, had obeyed the directions given her by the two spies whom she had hid; so she and all her father's people were found in her house and were spared according to promise. (Matt. 1:5). The city and all that were therein were burned with fire and an awful curse was placed upon it by Joshua, which was fulfilled 550 years later when Hiel, the Bethelite, rebuilt Jericho. When he laid the foundation he lost his oldest son, and when he set up the gates his youngest son was taken from him according to the word of the Lord.

Lessons.

(1) The execution of a lawful sentence against crime. (2) Faith accomplished results. (3) God's people are to be a separate and victorious people.

Suggested Scriptures.

Psalm 35; Psalm 18:31-50; Heb. 11:30-31; 1 Kings 16:34.

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Douglasville, Tex. — "Five years ago I was caught in the rain at the wrong time," writes Miss Edna Rutherford, of Douglasville, "and from that time was taken with dumb chills and fevers, and suffered more than I can tell. I tried everything that I thought would help, and had four different doctors, but got no relief, so I began to take Cardui. Now I feel better than in many months." Cardui does one thing, and does it well. That's the secret of its 50 years of success. As a tonic, there is nothing in the drugstore like it. As a remedy for women's ills, it has no equal. Try it. Price \$1.

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Desiring to get all the information obtainable in reference to the injurious effects of the cigarette upon the human system and the degrading effects on the morals of the users of the cigarette, I take this method to ask any one who can assist to please furnish me with clippings, personal experience, incidents or any information that will be helpful in preparing a lecture. Would be glad to hear from ministers, judges, doctors, school teachers, college professors, and all who have come in contact with and know something about the evils of the cigarette. It is my

purpose to compile the material I get in this way and to furnish each one contributing a copy of the same.
J. M. Cox.

Batesville, Miss.

Swamp, Chill and Fever Cure takes the place of calomel. At druggists.

Dr. Kerr Boyce Tupper, son of the lamented Dr. H. A. Tupper, once secretary of the Foreign Mission Board, has resigned the Third Germantown, Pa., church and will devote himself to literary work and lecturing.

"A SERIOUS QUESTION."

Brother R. A. Cooper's question which appears in The Record of the 6th is answered by his statement of the three children who went to the mourners' bench; the answer is, "They were misled by a misconception of the plan of salvation."

A was depending on family sorrow. B was depending on the death of his sister, and C was depending on the prayers of the Christian people, and neither of them had a clear conception of the plan of salvation.

Brother Sample, in his answer to this question, leaves the impression that the experience of the three spoken of by Brother Cooper, is the experience of all who go to the mourners' bench. You will please permit me to say that none can be saved without first going to the mourners' bench, whether it be in a private or public altar. "For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death."—II Cor. 7:10.

Cordially,

J. R. Russell.

Wallerville, Miss.

TEXAS WOMAN NEAR DEATH.

Wills Point, Tex.—In a letter from Wills Point, Mrs. Victoria Stallings says: "I was afflicted with womanly troubles, had a dreadful cough, and suffered awful pains. I certainly would have died if I had not been relieved by taking Cardui. Now I am stronger and in better health than I ever was in my life. I can't say half enough for this great medicine." Do you need relief? Try Cardui for your womanly troubles. Its long record of successful use is your guarantee. Thousands of ladies have been helped to health and happiness by Cardui. It will surely help you. Try a bottle today.

JUST THINK OF IT.

A little boy once said to his schoolmates, "I don't make any more mistakes in my music." This little boy had such poor eyesight that he could not read letters three and one-half inches square more than six feet away from him, and yet he had been repeatedly punished by his violin teacher for making mistakes while taking his lessons. Just think of it; punished for making mistakes when he could not see his notes plainly!

How did he find out that his eyes were weak? His schoolteacher had been making tests of the sight of her pupils and had discovered that this boy could not see well. She reported the fact to his parents, who got glasses that made him the happiest boy in the school, saved him many undeserved punishments and caused him to say, "I don't make any more mistakes in my music."

This boy did not know, nor did his parents know, but that he saw as well as every other boy, and his mistakes were thought to be from carelessness and inattention.

This same boy afterwards became

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a noted violinist, was educated abroad and played before royalty. His glasses enabled him to see his notes plainly and he made no more mistakes in his reading music.

There have been thousands of just such boys and girls in our public schools in the past, who have been stumbling along, hating their lessons, scolded and punished by their teachers and parents, just because they had a defect of vision of which they and their parents and teacher were ignorant.

Parents, do you know that your children have good eyesight? Do you know that they are not "long-sighted," "near-sighted," or color-blind? Do they often complain of being tired, or of having a headache when they return home from school? Do they dislike school? Are they sleepy and dull when trying to learn their home tasks? Is it hard for them to keep up with their class? Are they inclined to "play hooky"? Then do not punish and scold them, until you first find out if there is not some physical cause behind it all, so that you may not regret later and blame yourself for neglect or injustice to one of your own.

Ignorance of the law is no excuse for the lawbreaker in court. Ignorance is no excuse for neglect of your children. Fifty per cent. of the blindness caused by separation of the retina (the sight seeing membrane within the eye) occurs in people who are near-sighted. Many of the headaches of children and others are the result of eye-strain caused by the attempt of the delicate eye muscles to overcome the defect. This overtaxing of them strains the eye muscles, and then the letters blur or run together, the child feels tired and the eyes pain or headache follows. Do not neglect your children's eyes!

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

HIS ONE-EARED HORSE.

By W. P. Chambers.

"Cuttin' off that hoss's yer disfigured him mighty bad," was the comment of Elijah Dorman, as the animal indicated was led up to the "horse block" at Big Sandy church that his rider might dismount.

Certainly the loss of an auricular appendage did not improve the symmetry of his appearance. In addition to this defect he had one white eye and one hind was knocked down. As he stood dejectedly by the sapling to which he had been hitched, his appearance elicited many uncomplimentary remarks.

But oblivious alike to ridicule or laudation, he stood there patiently, resting first one hind foot and then the other, sometimes switching his scant tail, and sometimes chewing the bit as if to moisten it, till the August sun was half way down the western sky. For it was the "annual meeting" at Big Sandy church, and the three preachers present, each had a long message to deliver to the patient congregation who had gathered from all directions to the "big meetin'."

When at last the benediction had been pronounced, and the crowd was dispersing, the one-eared animal was unhitched, and with a sigh, almost human in its intensity, was reluctantly led to the horse block to again receive his burden. This burden consisted of a woman somewhat past the prime of life, and by no means prepossessing in appearance. But to the uncouth lad who led the animal up and awkwardly assisted his mother to mount, the whole world contained no other woman half so lovely. For beneath his awkwardness and ignorance there flowed an unceasing well of filial love that could suffer no diminution.

The horse, too, was a part of his life, and came in for a large share of his love. For these three had wrought together through summer's heat and winter's cold; together had felt the pangs of hunger, and abode with pinching poverty every day from one Christmas to another.

But I anticipate.

"Yes," Dorman was saying, as the three went off down the road, "I allus have said that cuttin' off that hoss's yer disfigured him mighty bad. But he's true grit if any hoss ever wuz, an' I don't reckon Mart's to blame for thinkin' so much of him. I've no idy he'd swap him today for the best hoss on the hill. An' his mammy's jest as big a fool about him as Mart is. Well, it's all in the family anyhow, an' I reckon they're right about it."

There was that in the tone, if not in the words of the speaker, that assured there was something behind all this, and perceiving that he was dis-

posed to loiter till all the others had gone, said:

"Mr. Dorman, I wish you would tell me all about that horse, that woman and that boy. There seems to be something unusual about them. Let me hear the whole story, please."

"Well, I dunno as it's much story. It certainly ain't no lie, if that's what you mean."

"But I don't mean that, at all. Something strange or unusual has happened to them, and I wish you would tell me all about it."

"It happened the time of the big storm, an' that was the first day of October. I disremember what year it was—but, anyhow, it was the first day of October. Mart's daddy had got out a bale o' cotton, had it ginned an' him and his wife tuck it to town. They left Mart at home to feed the hogs, an' come to my house at night to sleep. Next mornin' was rainy, but Mart put out to feed the hogs ag'in, an' wait till his daddy and mammy come home."

"After dinner the storm come. I've heard tell about slycones an' things, but I don't reckon this'n ever had eny equal. The thunder just belered, an' the lightning didn't take time to bat its eyes, but jest sizzed all the time, an' the rain an' hail come down in bucket fulls. An' all at once it got as dark as a nigger's pocket, an' the wind roared an' pitched like all the wind-bags in the world had busted at once. An' we warn't in the middle of it neither."

"I thought about Mart's bein' at home by himself—but lordy, when I looked out my fence was all clean gone, an' the trees had fell skywest and crooked all over the place. But I was tellin' about Mart."

"When I slacked up a little he crawled out from under the bed an' hunted up the ax to chop some wood to start a fire, for it was gittin' cold mighty fast, an' more'n half the kiver was blowed off'n the house."

"Jest as he found the ax he heard the colt whicker. You see Mart's daddy had give him the colt the first day of its life, an' he'd played with it like it was another boy. But it warn't weaned, an' had to go with its mammy to town. As I said, Mart heard it whicker. He looked down the road an' seen it a comin' a limpin' an' a whickerin' nearly every step."

"Mart went to meet it, an' when it seen him a comin' it stopped. When he got close to it he seed it was all skinned up an' bloody an' one yer was tore nearly clean spang off, an' a hangin' by jest a little strip o' hide. 'It started back the way it come from, an' Mart followed, still hangin' on to the ax. Purty soon the road was full of timber, but they got through it somehow a little ways, an' then they come to where it happened."

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This simple remedy takes hold of a cough more quickly than anything else you ever used. Usually conquers an ordinary cough inside of 24 hours. Splendid, too, for whooping cough, spasmodic croup and bronchitis. It stimulates the appetite and is slightly laxative, which helps end a cough.

This makes more and better cough syrup than you could buy ready made for \$2.50. It keeps perfectly and tastes pleasant.

Pinex is a most valuable concentrated compound of Norway white pine extract, and is rich in guaiacol and other natural pine elements which are so healing to the membranes. Other preparations will not work in this plan.

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A big tree had fell on the whole lay out. The colt's mammy was mashed flat, the waggin' was mashed all to flinders, an' Mart's daddy was killed. A great big lim' was across his mammy's breast, an' about all the breath was squz out'n her. Mart led into the lim' with the ax, an' by cuttin' it in two in two places, he got it off'n her.

"It was just good dark when Mart came to my house an' tole me about it. He was whiter'n a sheet."

"His mammy got well after a long time, an' so did the colt. They've had a hard scuffle to make a livin', an' I know, in reason, all three of 'em has went to sleep hungry many a time. But they're doin' better now. But I allus did say that cuttin' off that hoss's yer disfigured it mighty bad."

Ten years afterward I was again at Big Sandy church at an association. From all quarters the brethren came, on horseback, in vehicles, and a-foot.

When the committee on homes made their report I was assigned to Brother M. J. Ware. A fine looking young farmer came up and introduced himself as my host. At his home I met his comely wife, just wearing the holy crown of motherhood, and also his placid-featured mother.

My heart went out to them, because of the spirit of love that shone in every word and act and seemed to permeate the very air.

I went out next morning and saw well filled barns and pens and yards of improved stock. On all sides were evidences of thrift, and the intelligent tillage of fertile acres.

As we passed through these things the proud owner stopped beside a neat enclosure, and there, in a clean, roomy stall, munching a dainty mash of bran and oats, stood a one-eared horse—the very steed of the old days—but fat and sleek and shiny now. And as his owner spoke to him, he raised his head, whinnied softly, and even in his white eye there seemed to glow the light of a loving welcome. Hattiesburg, Miss.

Instant relief from all pains—Dixie Pain and Fever Powder, safe and sure. Druggists

THE RIGHT WORD AT THE RIGHT TIME.

Some persons seem to possess the happy faculty of speaking sweet and cheery words. I had a friend who always carried sunshine wherever she went. She could go into a sick room, and her tender smile and low spoken words of comfort, would prove to the sufferers like a breath of perfume, or the song of a bird.

For a moment they would forget the pain and follow in thought the one who infused them with hope and cheer. I have seen her meet a mother with a fretful babe, who had kept her awake half the night. Her nerves were all unstrung, her head throbbing from pain and weariness and her heart all out of tune, but this sunshine woman would soon have the babe softly cooing, and the mother believing that a dove had folded his pinions upon her breast.

Again I have seen her take the arm of a feeble, illiterate old man, call him her sweetheart and speak words of tender sympathy to him that made him happy for many a day.

Then I have seen her put her arms around the shy, sensitive young girl and win her confidence as if by magic. She uttered so many precious, loving words that even her lips were sweet, and her face was a picture that one loved to look upon. Such a being is a blessing to any community.

Another one whom I knew had equally good intentions, but could not express the tenderness she felt. She was willing to show kindness but there was no softness or grace in the bestowment. She gave the gold, but there were no sweet spices to leave a perfume in the heart. She could not speak the words that were full of melody, or strike the chords that would vibrate harmoniously.

I knew another who thought she must always be candid and speak what she thought. Once she told a fond, doting mother she did not think her babe was pretty. It took all the nerve she could command to keep from resenting it, but only a quiver of the lips, a flush of the cheek showed how deeply it hurt. The one, however, who sent the arrow, saw the emotion and regretted the expression, but the words were gone and could never be recalled. At another time when a gray-haired father was lamenting the waywardness of an only son who had brought sorrow and disgrace to his home, she said, "Parents are always punished for overindulgence to their children." How cruel was this utterance at such a time.

Some people seem peculiarly gifted in saying unkind things. They live on bitter herbs that give a sharpness to the tongue and a venom to the lips. God pity such an one and show him that the milk and honey of human kindness are far more pleasant and healthful.

The fretful and impatient words will rankle in the breast of those to whom they are spoken long after you have forgotten them, and sometimes they leave scars that never heal. How sad the thought! How careful we should be not to inflict wounds, but rather to carry about with us joy and peace. Then when we lie down at night angels will whisper to us, "That kindly word you 'spoke did so much good." We were listening and caught it and it is written in the heart of the one to whom you spoke it. How true are the words of the poet who wrote the following lines:

"Then is destiny that makes us brothers,
None goes his way alone.
All that we send into the lives of others,
Comes back into our own."
Mrs. E. C. Bolls.

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JUNIOR QUARTERLY. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

JUNIOR LESSONS. 8 cents a year. In clubs of five or more, 1 cent each for one quarter; 4 cents each for one year.

YOUTH'S WORLD. (Weekly.) 30 cents a year. In clubs of five or more to one address, 6 cents each for one quarter; 25 cents each for one year.

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ADVANCED QUARTERLY. 10 cents a year. In clubs of five or more to one address, 2 cents each for one quarter; 7 1/2 cents each for one year.

BIBLE LESSONS. 8 cents a year. In clubs of five or more to one address, 1 cent each for one quarter; 4 cents each for one year.

SENIOR QUARTERLY. 20 cents a year. In clubs of five or more to one address, 4 cents each for one quarter; 16 cents each for one year.

ADULT CLASS. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

HOME AND SCHOOL. 50 cents a year. In clubs of five or more to one address, 10 cents each for one quarter; 40 cents each for one year.

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SERVICE. 50 cents a year, singly or in quantities.

OUR JUNIORS. (Quarterly.) 30 cents a year. In clubs of five or more to one address, 6 cents each for one quarter; 25 cents each for one year.

American Baptist Publication Society

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You are correct; I am quite familiar with the Baughn's Pellagra Cure. You can prescribe it with perfect impunity and safety. It has cured a merchant here, a man 60 years old, a lady 30 and a child 4 years of age. All were had cases; all are sound and well now. Doctor there is no one in dabbling with this serum treatment nor any other doubtful remedy. The Baughn's Pellagra Cure is the only established and successful treatment of today. No one here doubts the efficacy of the cure at all.
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Very respectfully,
Your friend,
(Signed) D. D. HOLLIS, M. D.
Ex-County Health Officer, Lamar Co., Alabama.

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By the time this announcement reaches the readers of the Baptist Record, Christmas will be almost upon you. Old Santa Claus will have barely three weeks in which to deliver his goods, but the Club has prepared for the emergency and has secured a full supply of the most beautiful pianos and player-pianos that eye has ever seen—ready for shipment at a moment's notice. Do not delay, but write **at once** for your copy of the Club's catalogue, make your selection and we will rush shipment by first train.

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"The piano is a treasure and everyone remarks on the sweetness of tone. It has been so much pleasure to the family. The Club Plan places the piano into so many homes that would otherwise have to wait an indefinite time to buy. Accept my sincere thanks for your courteous treatment."—MRS. R. A. SPINKS.

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